MEN AND MISSIONS

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Yesterday and To-Morrow

A glimpse into the inspiring record of the past ten years and the call for a new program for the new times.

William B. Millar

GOD moves without the cycles of time in working out his great plans and purposes. A decade is a mere breath in the cosmic life, yet how potential even a decade may be from the human standpoint.

The group of laymen gathered in that now historic prayer meeting in the Fifth Avenue Presbyterian Church on November 15, 1906, little dreamed that the forces they were releasing or the influences then set in motion were destined to affect the life of laymen throughout this and other lands, for they that day prayed into being the Laymen's Missionary Movement. The story of its development has been oft repeated—how first it swept across Canada in a great national campaign and then across the United States in a similar movement, summoning the laymen to deeper consecration, greater activity and larger outreach.

THE MONUMENT AT WILLIAMSTOWN, MASS., MARKING THE PLACE WHERE THE FOREIGN MISSIONARY MOVEMENT BEGAN IN AMERICA.

The First National Missionary Policy

This series of conventions was closed with a congress composed of representatives from nearly every state in the Union when for the first time in this country an attempt was made to outline a national missionary policy. This policy makes interesting study to-day. In it there is no suggestion of organizing a new agency to administer missionary funds, nor even to add any new machinevery to the church. Contrary to the false notion of some, there was no thought of supplanting the minister in his place of leadership in the church. There was, however, this ringing declaration, that "the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth." It is a clarion call to the men of the Church to take their rightful place of service in the Church, to discharge their personal and national missionary obligations. And all was to be undertaken as a regular part of the work of the organized Church and was to strengthen the hands of the leaders and the agencies through which the churches discharge their missionary responsibility.

The policy emphasized the need of

"regular and thorough methods of missionary education and finance;" suggested the adoption of the organized personal canvass and the Scriptural plan of a weekly offering. It recommended the formation in each individual church of a live missionary committee charged with the responsibility of "promoting missionary intelligence, intercession and contributions." Special emphasis was laid upon the necessity of habitual prayer, the deepening of the spiritual life and of absolute and unquestioning obedience to the will of God.

What have the passing years revealed as to the carrying out of this program by the Movement? Did these men pass a series of resolutions and then adjourn, counting the work accomplished and the end attained? Witness to the contrary the long, hard, toilsome effort of the decade. Thousands of conventions and conferences have been held urging the laymen to renewed consecration in the world-wide task of the Church. A new literature has been created and millions of pieces have been circulated bringing to the laymen inspiring messages and suggestions and outlining better methods of church work.

Four words will describe what the Movement has stood for: Agitation, education, inspiration, consummation.

Agitation

Stagnation is deadly; it means decay and death in any sphere of human activity and nowhere is this more true than in church life. Getting into a rut, separation from outside contact is so easy and soon means inefficiency and loss of power. As one Sunday-school superintendent put it: "I insist upon my officers and teachers attending conferences and conventions for they come back with new ideas and added vision to put them into execution."

If the effort of the Laymen's Movement had been compassed by this one activity, with no definite work of conservation whatever, it would have been well worth while for it has helped to awaken men from spiritual lethargy and has taught them the value of new plans and new methods in church endeavor.

Education

This feature of the Movement's effort has been highly valued by many—bringing to the consciousness of laymen the world's need,—physical, intellectual, spiritual. In ordinary life men have been so busy, too busy in fact to give heed to the cry of need from "beyond." An unusual voice and method were necessary to arouse them to their duty and opportunity, but when that voice was heard it met with instant response.

Knowledge of the situation alone is not sufficient to make a man or a church missionary in thought and action, but it is at least the first requisite and without it little or no progress of a lasting nature is effected. It must be the foundation for a solid superstructure.

Inspiration

Too often men belittle or underestimate the inspirational, especially those who call themselves "practical." Too often the true meaning of the word is clouded or misunderstood. An inspirational address is considered by many as of no lasting value, as simply producing a temporary effect which passes away with the voice of the speaker. To call a convention inspirational is to some men sufficient reason to condemn it.

It is to be questioned whether any work the Movement has done during the decade has been greater or produced more permanent results than the new inspiration it has brought to the men of the Church. Greater than its contribution of better methods has been its spiritual inspiration. It has been the means in God's hands of rescuing many men from the slavery of the material, of raising their eyes from the sordid to the spiritual, and of summoning them to the use of every talent for Kingdom extension.

Some of the most inspirational conventions have been followed by the largest practical results. After one of these there was no opportunity for definite follow-up work; some of the leaders thought the effort lost, although the tides of spiritual power had run high. Two years afterward it was discovered that the life of practically every church in the convention area had been lifted upon a higher plane, old methods had been replaced by those recommended in the convention, the giving had been largely increased, all because the men had been "inspired."

Consummation

Perhaps it is unnecessary to add that unless inspiration leads to definite achievement something is wrong. Intaking must be followed by outgoing or a Dead Sea life results. The Movement is both "inspirational" and "practical." It believes in both faith and works. It has made much of methods of service—worth-while service by men for their community and the world. The response has been prompt and notable. Large enterprises interest men; they respond to the sacrificial appeal and in its summons to the heroic the Movement has struck a responsive chord. The Church has too long been unmindful of the fact that to hold the allegiance of its men, big tasks must be assigned them and much expected from them.

All history, secular and sacred, proves the statement that men will ever undertake the impossible while easy tasks make no appeal. The Movement has held clearly before laymen the call to world service, the making of Christ known to every creature the world around, and the place there is for every man in Christ's program. Many have heard and heeded.

To tabulate fully the results of a movement like this is an impossible task. The moving of the Spirit of God upon the hearts of men cannot be stated in the terms of the mathematician. One cannot diagram an inspiration. The decade has registered a marked advance in missionary interest, due not simply to the work of the Laymen's Missionary Movement but to many currents of thought and activity. This larger interest is manifested in a score of ways. It is shown by the more sympathetic hearing given to the missionary message; by the wider horizon of the ordinary layman; by the new spirit of both personal and world-wide evangelism; by a deeper and broader prayer life; by the new spirit of stewardship abroad in the Church which has led to a larger consecration of time and of money. The superficial observer sees only the increased giving, the thoughtful prayerful man notes the *deepened* spiritual life which explains the larger giving.

What of the Days Ahead?

Thus have the first ten years of the Laymen's Missionary Movement passed into history, and it stands to-day at the threshold of a new decade with its new responsibilities and new opportunities. These years are fraught with tremendous possibilities for weal or woe. "The times are out of joint;" the whole world seems to be quivering under the titanic blows of some evil genius; "a time like this demands strong minds, great hearts, true faith and ready hands." The past with its well wrought work calls to greater endeavor. Large results, big enterprises demand far-reaching, far-sighted plans. To-day men are thinking in world terms as perhaps never before. Should the Church do less than this? The Church at home must be made strong not for itself alone, but for Kingdom service.

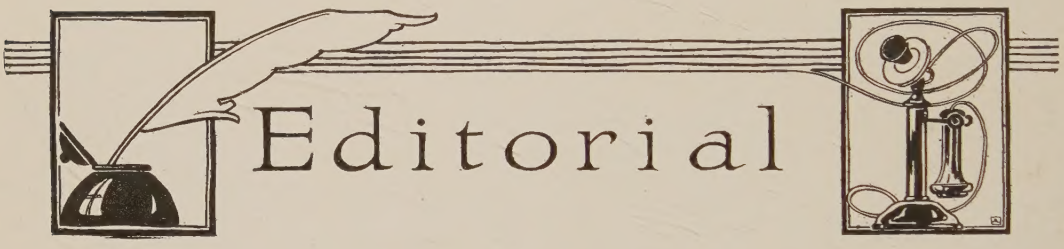
Paragraph ten of the report of the Committee on Future Activities at the National Missionary Congress last spring reads as follows: "The laymen of the American churches, appreciating deeply the benefits under God which have come into their personal and church life through association with the Laymen's Missionary Movement, earnestly invite the Christian men of all other nations to unite with them in a strong interdenominational and international movement in which they will all enlist for world service on behalf of Jesus Christ and his Kingdom. We urge that, at the earliest practicable moment, commissions of laymen visit these countries to secure the co-operation of Christian men of all lands in the evangelization of the world."

The invitation of this group of earnest laymen speaking in behalf of their fellows throughout our country should be the initial step into an enlarged field of service.

Mighty in their potentialities may be these lines of effort if wrought out in prevailing prayer and deepest appreciation of the significance of these troublous times in their relation to the plans and purposes of God for his world's redemption. What more commanding challenge could be flung out to the Christian laymen at this hour as they contemplate a world in cataclysm than this,—that they enlist every talent of time and strength and money in wresting spiritual victories from seeming defeats, in restoring mutual confidence and trust among all men and in uniting the laymen of all nations for the speedy completion of the Church's great commission?

Do the cruelly crushed hopes and stricken lives of countless multitudes make this consummation seem impossible? This should be but a stronger spur to our faith. Of this we may be certain, that as the greatest war in human history is fought to an end there will come the greatest opportunity to serve humanity that God has ever given to his followers. The appeal at such a world crisis is to the many; the few can not meet the responsibility. Who then but the laymen of the churches of America, fired with a burning zeal, upborne by a mighty volume of prayer, can do this great work?

Let us face the issue squarely, let us not hold back before the challenge coming to us across the awful misery of millions in this pregnant hour. God will save his world. The unbridled passions of men, their relentless warfare, their lust of power and worldly gain shall not stay his hand, nor defeat his omnipotent purposes. But how fearful the loss to him who fails to grasp the unprecedented possibilities of these significant days and so misses his chance of giving succor in the darkest hour of human need, the most propitious hour of conquest for the spiritual Kingdom.



Forward Looking Men

THE founders of the Laymen's Missionary Movement were seers. Their vision was world-wide. They lived in to-morrow, not yesterday. A divine discontent with things as they were possessed them. They were builders, not wreckers. Their mission was not destructive, to find fault with the Church, but constructive, to enlarge the boundaries of the Kingdom. The stirring note which they sounded was a summons to call out all the reserves, to unite all the forces to deepen the channels of power and to enlist the whole constituency for world service.

Ten years is a short space of time in which to test a great ideal. It often takes generations to saturate the public mind with a new conviction and turn masses of men into new life currents. Considering the obstacles to be overcome, and the number of men to be moved the achievements of the decade furnish ground for much joy and inspire fresh faith and courage as the new problems of to-day are taken up.

The missionary enterprise owes much to the executive committee of the Laymen's Missionary Movement. It is with great pleasure that MEN AND MISSIONS prints pictures of all the members of the committee as constituted at the time the Movement was launched. The number on the committee has since been increased to twenty-six, but eleven of the original fifteen are still members. Three have passed out of this life. John B. Sleman died in the early years, Samuel B. Capen about two years ago and J. Edgar Leaycraft during the recent summer. Their memory is a constant inspiration.

A list of the present members of the committee is found on the second page of the cover. Mr. Capen was chairman from the beginning until his death when a worthy successor was found in Mr. James M. Speers. For strength of leadership, for sustained interest in the work, for vision and devotion the committee is remarkable. We offer a tribute of apprecia-

tion, deep and sincere, to these noble men who have wrought with such fidelity and conspicuous success.

While the past has had its achievements our real interest is in the living needs of to-day and the unfinished task of to-morrow. Although conditions in the home churches are greatly improved, multitudes of men are not yet aroused. Hundreds of churches are indifferent and contented to preserve the ancient methods of carrying on the work of the church, methods which would have been consigned to the scrap heap by any reputable business house long ago because of their inefficiency.

Not only is the task at home enormous and a stern challenge to put forth the best efforts of which men are capable but the opportunities and difficulties and needs abroad are overwhelming. At the opening of the second decade the Movement faces a new world. Areas of need and suffering and bitterness are widening. The calls for the relief of distress, for reconstruction and for reconciliation are unparalleled. Some tasks will be easier because of the world war, others will be harder, but all tasks will be larger than ever before. The future calls, faith will still be triumphant and greater victories are ahead.

The Missionary Review of the World

IT is with peculiar pleasure that we extend our heartiest good wishes to the *Missionary Review of the World* which entered upon a new era in its eventful life with the October number. A new company, with Robert E. Speer as chairman, has taken over the publication of the *Review*. The makeup and general appearance of the magazine is changed and the quality of its matter is of a very high grade. A special effort will be made to extend the circulation of the *Review* and in this all friends of the cause of World Wide Christianity are invited to participate. We trust this may truly be a new era of usefulness and power for the *Missionary Review of the World*. A combination subscription offer is made of MEN AND MISSIONS and the *Review* for $2.50. Will you not go out and get some subscribers to these indispensable missionary magazines?

A New Era of Christian Publicity

THE public press is one of the greatest assets of righteousness in our times. The marvelous interchange of news, the rapidity of communication, the skill and ability of editorial writers, the enormous circulation, the discussion of live issues—all these contribute in marked degree to the intelligence and well being of the world. Widespread publicity, of course, has its perils. Much misinformation is given to the public. The demand for new thrills, and the craze for the sensational have poisoned the popular mind and created many erroneous impressions. From time to time syndicated articles have appeared attacking missions or aimed at the undermining of the Christian religion which have been filled with misinformation and the grossest inaccuracies. While these articles are always ably and effectively answered by capable writers who have the facts which absolutely refute the false statements made, it is feared that they are not always given as wide a hearing as the sensational articles.

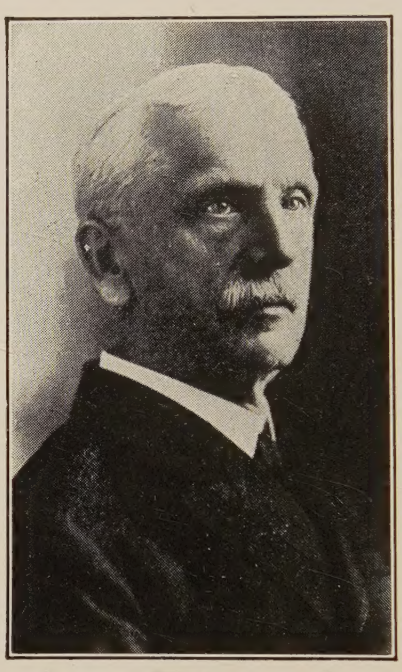
There is, however, far more of a character tending to help the Christian cause appearing in the public press at present than ever before. The volume and quality of the papers and magazines published by the denominations were never so high. Christian publicity is more thoroughly organized and effective than ever. In this let us rejoice, knowing that better days are ahead.

New Forces in Kingdom Building

The enlarging place of laymen in the moulding of events and the advancement of the Church.

Elijah W. Halford

IN a recently-published volume there is a short story one of the characters in which is a missionary. Introducing her the author, in an aside, says: "Few skeletons in a family closet are so trying to confess to as a missionary." Of course the writer of the story is of the class which has failed to keep up with the times. He speaks in the language of a former day. Yet it is not so very long ago when the sentence quoted would be fairly interpretative of the prevalent feeling toward not only missionaries but toward the whole missionary enterprise. Missions were taboo, except to some chosen souls, principally women and young people, to whom their care was relegated with a sense of relief.



ELIJAH W. HALFORD

A MAN OF WHOSE RELATION TO THE LAYMEN'S MISSIONARY MOVEMENT IT CAN BE SAID "ALL THIS HE SAW, A PART OF THIS HE WAS."

Belated People

Even yet a good many folks are not converted to missions as a world enterprise. It is a bit discouraging, for instance, to know that in certain church areas near New York—within the sound of Bow-Bells, so to speak—a considerable number of churches did not report the collection through regular channels of one dollar for foreign missions during the past year. But in the large, missions have been put on the map, have been given a responsible place in the sun, while simultaneously Jesus Christ and his religion have become almost the vogue. A score of years ago Captain Blanche Cox and her Salvation Army band were arrested and jailed in Colorado Springs because their meetings interfered with business. The mayor and chief of police offered to release them if they would confine their meetings to the side streets. Captain Cox declined, saying she intended to bring Jesus Christ into the market places, and was rewarded by being put to scrubbing her cell floor.

A New Factor

The first distinctly missionary challenge in a large way, during current history, was made by the Laymen's Missionary Movement ten years ago. It not only arrested the attention of North America, but in very truth was heard around the world. Because the hopes indulged in by a few highly imaginative minds were not realized, that after one campaign of conventions everything would be over but the shouting, a voice is now and then heard asserting that the Movement has failed; while on the other hand the success has been so overwhelming to some, that they make themselves think the Movement has done its work and has no longer reason for existence.

Inspiring Results

In the wake of the Laymen's Missionary Movement has followed a general re-

ligious revival that is simply amazing, to which many agencies and influences have contributed. Lay service has been quickened and enlarged in many directions, notably in the field of organized and personal evangelism. Christian stewardship has practically been re-discovered. The output of literature, and the attention given in the pulpit and on the platform to advocacy of the responsibility of men for a just use of their property, their business, their time and their personal service for the extension of the Kingdom of God in the earth, has never been equalled. One of the largest evangelical communions never made an official deliverance upon this subject until one was formulated and adopted as the direct work of the Laymen's Movement.

A systematic method of finance is making headway in all communions. "Business" has been put into church affairs, resulting in the payment of church debts, a steady increase in ministerial support, wise and comprehensive plans for caring for retired ministers, involving millions of dollars, while direct contributions for missions through regular church treasuries, have been more than doubled during the decade. Millions upon millions have been raised for educational, medical, and other church enterprises, both at home and abroad; while a most promising and pregnant fact is the wonderful drawing together in federation and co-operation, with movements toward unity, showing that Christians of all faiths and orders are seeking to create an atmosphere in which they "will loathe to differ."

A New Day

A new era has dawned not only upon the Church but upon the world. Government, society, legislation, have felt the stimulus. Charitable and social movements have largely multiplied. The public press has radically changed in tone towards the various phases of religion. Public men now have a different attitude from that which the majority of them assumed ten years ago. Religion and missions have become quite the fashion in commercial, industrial, social, literary, and even in some sporting circles. The club rooms of leading cities are hospitable to gatherings of Christian men to confer upon religious enterprises, and a few years ago the White House was opened by the direction of President Taft to a gathering of men met to consider a distinctly missionary project. In April last, at the Laymen's Missionary Congress, the President of the United States left his pressing duties to be an interested and sympathetic member of the body throughout its opening session.

All this and much more might be said of what God has wrought within these years. It is of Him, and it is marvelous in our eyes. "We are lost in the commonplace of miracle." What has been done is but a preface to what remains to be done, and which will be accomplished if men are true and faithful to the purposes of God. Encouragement is to be drawn from the past; but it would be worse than mockery if the wine of rejoicing fails to beget an appetite for larger service and achievement. Professor Eucken says, "We are in the midst of a spiritual crisis, more acute and far-reaching than any other age of history has passed through." In view of all that is occurring in this torn and rent world men must be made to realize the increasing imperativeness of the call upon them. If there were need ten years ago for the Laymen's Missionary Movement to arouse the Church and to quicken service among business and professional men, captains of finance and of industry and of the great body of laymen, to make regnant the principles of Jesus, surely the need is greater now than then. The proceedings of the Laymen's Missionary Congress held in Washington last April are published in a volume entitled "Men and World Service." The *Review and Expositor* for October says: "If one wants to know and to feel the power of the current awakening of lay interest in the Kingdom of our Lord he will get it best from this volume. If one wants to know the actual facts about the significance of the Laymen's Movement let him read and ponder this volume. . . . The greatest advance of the Kingdom is awaiting a general laymen's movement. Once get that, and the conquest of the world is begun in earnest."

The Kingdom of God still waits—waits upon men.

Leaders of the New Day

The story of how God used chosen laymen to inaugurate an inspiring phase of the modern missionary crusade.

TO few other laymen in this generation has been given so inspiring an opportunity to wield so great an influence over his fellow-laymen as that given to J. Campbell White. He spent his boyhood in a deeply religious home and his decision to give his life to missions was reached while he was in Wooster College, of which he is now president. After serving for a time as traveling secretary of the Student Volunteer Movement he went to India where he worked for ten years among the students in Calcutta. That in a word was his preparation for his great life work among American laymen.

On his return to his native land, Mr. White began a vigorous campaign to enlist the laymen of his own communion. His efforts met with such conspicuous success that when the Laymen's Missionary Movement came into being, it was felt at once that he was the man for the hour to lead in a nation-wide effort to arouse the laymen of the churches to take a larger share in the missionary enterprise.

His leadership in the formative days as general secretary of the Movement, his extraordinary platform gifts, his wide journeys in the interest of the Movement are too well known to be repeated here. While many others, especially among the members of the executive committee, have wrought nobly in behalf of the Movement, there is no doubt that it owes more to his leadership than to that of any other one man.

There are two other men whose relations to the Movement are inseparably connected with its origin and work. We will let Mr. White speak of them in his own words as found on pages 189-192, of "Missions and Leadership."

In the year 1906 there was a young business man in the city of Washington who had been developed in connection with the Christian Endeavor Society and the Young Men's Christian Association to a point where the vision of the world's need had taken deep hold of him and he was looking about to discover how he could help to meet it. He was only about thirty years of age, did not have the advantages of a college education, had neither wealth nor social prestige, but he was deeply in earnest and had the faith and courage to find a way or make a way to put through any plan that he believed the Lord wanted undertaken. He kept his eye out for signs of God's moving and tried to be responsive to spiritual calls and opportunities.

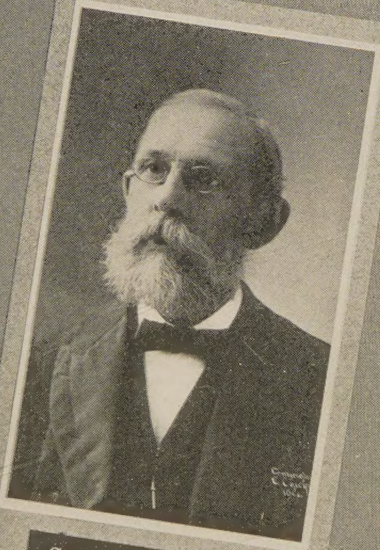
He was deeply impressed by a great convention of more than 1,000 men of the United Presbyterian Church held in Pittsburgh in 1905. This was probably the first of the big modern missionary conventions of men. It proved to him that large numbers of laymen could be deeply moved by the missionary situation and appeal. With this at work in his mind, he attended the International Student Volunteer Convention held in Nashville in February, 1906. When he saw that great company of some thousands of students from all over the United States and Canada, sitting through four days of intense consideration of the world-situation, and their personal relation to it, he had an inspiration, or vision. He said to himself, if the serious Christian laymen of America could see the world as these students are seeing it, they would gladly furnish the funds and the prayer to back this magnificent young life in the great enterprise looking toward healing the hurt of the whole race. And there in this one man's soul the Laymen's Missionary Movement was born, that within ten years has spread its influence over the world.

As yet no one knew about it but himself. But he returned to Washington and consulted his warm friend, S. W. Woodward, who shared with him the conviction that something must be done. The next step was a trip to New York and Boston to consult other trusted advisers. In Novem-

Three of the Founders of the Laymen's Missionary Movement

John B. Sleman

J. Campbell White



Samuel B. Capen

ber of that year the American Board of Commissioners for Foreign Missions was to celebrate its centennial. The chairman of that board, Mr. Samuel B. Capen, warmly welcomed the proposal to do something to enlist laymen more fully and deeply in missions. And so it came about very naturally that at the celebration of the board held in New York, one special session was given up to a discussion of laymen and missions. It was also arranged that in connection with this series of meetings there should be one session to which selected laymen from all the communions would be invited. Strange as it may seem, it was announced as a meeting for prayer over the missionary situation, to be followed by informal conference. The meeting was on the afternoon and evening of Nov. 15, 1906, in the Fifth Avenue Presbyterian Church, New York. The day was very wet and stormy, and only about seventy-five men were present, of whom only one was a minister, the assistant pastor of the church where the meeting was held.

A Call to Prayer

ONE hundred years ago five Williams College students met in the shelter of a haystack and prayed for the evangelization of the world. From this beginning grew the mighty crusade for foreign missions which has achieved such notable victories in the century past.

To-day the doors of every nation are open to the gospel. Upon the Church in Christian lands rests the responsibility of carrying the message to waiting millions, and in an age when commercialism has largely dominated the thinking, even of professed Christians, it is necessary to reaffirm the proper order of the agencies in such a work, namely, the field; second, the men, and last, the resources; and to acknowledge by public prayer that the ruler of each agency is the Divine Master.

Especially does the need of the hour call for the consecration of laymen to the work of missions. You are invited to join with other laymen of various denominations in a meeting for prayer and conference (not for the raising of money) to be held in the Fifth Avenue Presbyterian Church, New York City, Thursday, November 15, 1906.

An afternoon session at four o'clock will be followed by a collation, and the evening session will begin at seven-thirty.

President Samuel B. Capen of the American Board of Commissioners for Foreign Missions will preside, and Mr. J. Campbell White of Allegheny will speak. Most of the time, however, will be spent in prayer.

This meeting follows a celebration of the Centennial of the Haystack Prayer Meeting, held on the two preceding days, November 13th and 14th, and to these meetings you are also invited. A program is enclosed.

Please respond, using the enclosed envelope, to

MORNAY WILLIAMS, *Chairman*,
59 Wall Street,
New York City, N. Y.

A REPRODUCTION OF THE INVITATION TO THE FIRST MEETING.

There was only one address given on this eventful day. Much of the afternoon was spent in prayer. This was followed by conference on what ought to be done to enlist the laymen of the Church to take their proper part in the world-wide propagation of Christianity. Before the evening meeting closed a series of resolutions was

adopted, calling into existence the Laymen's Missionary Movement, and appointing the nucleus of the Executive Committee.

It was only during its wonderful opening years that John B. Sleman, Jr., remained on earth to share in the development of this providential movement, for he was called home at the early age of thirty-seven. But he lived to see his vision fulfilled in the beginnings at least of the modern uprising of laymen for world-conquest. He had accomplished far more at the age of thirty-seven than most men do who live twice as long. And the influence of his work will go on forever.

Only second in vital importance to Mr. Sleman in the organization of the Laymen's Missionary Movement, was Mr. Samuel B. Capen, of Boston, to whom reference has already been made. He was a carpet merchant for paying expenses, but no one could come into real contact with him without feeling that the real business of his life was building the Kingdom of God. In years when active Christian laymen were scarce, he stood out as one among a million in his tireless devotion to the work of the Church. And he was one of the very first to see the necessity for a great awakening among laymen as an essential condition of the Church going forward in any adequate way.

He was made chairman of the Executive Committee of the Laymen's Movement when it was first organized, as the man preëminently fitted for the position. Though he lived in Boston, he never missed one of the monthly meetings of the committee in New York, unless through illness. He left his business for several weeks during the National Missionary Campaign in 1909-10, in order to attend the conventions and press upon men their great privilege and duty to help in evangelizing the world. He was on a trip around the world to participate in special campaigns in various fields in the Far East, when he was suddenly called to his long home from Shanghai, China, in January, 1914.

The men of this spirit are not all dead by any means. A long list could be given of notable instances of laymen now living who are influencing the whole world by their lives.

Recent Phases of Mormonism

The Church faces many evils calling for heroic action—here is one of them.

Bruce Kinney

FOR ways that are dark and tricks that are vain" the Utah Mormon can beat the "Heathen Chinee" of Bret Harte. There are perhaps three things that should demand our attention.

The University of Utah is a state institution supported by general taxation. As such it is supposed to be non-sectarian. However, the present president, who has held the position for many years, has been supposed to be a member of the Mormon church. No one thought of anything else until his recent denial of it. At any rate he is a man of no great ability, who is reported to have secured his degrees in ways he was not willing to put in the catalog. It is also undeniable that in every way possible he has played into the hands of the Mormons. A sorority head was called into his office and asked if it was true that there were no young Mormon women members of their organization. When informed that it was, he asked why. He was told that there was no particular reason, but that it had "just happened" that way. He then "advised" her to see to it that some Mormon young women were taken into membership lest it be thought they were being discriminated against; a

CENTRAL BUILDING UNIVERSITY OF UTAH.

thing that the University would not stand for.

In the spring of 1915 this same president sent "resignations" to four of the leading Gentile professors of his institutions. He immediately filled their places with Mormons. The purpose of the act was so palpable that fourteen of the leading professors resigned in protest. The American Association of University Professors was called into the case and made an exhaustive investigation of the whole affair, and printed a report of eighty-two pages which is wholly unfavorable to the president and the board of regents.

Certain things appear:

1, That the first three charges against the professors are trivial as is admitted by the regents who said that they were not "proper grounds for terminating a professor's connection with the university."

2, The most serious charge was that these professors worked against the president's administration. The president refused to make this more specific, or to offer proofs though a mass of evidence was gathered to the contrary.

3. The committee found that the president was guilty of prevarications, to say the least. He declared that the accused men had been offered an investigation while his own board in an official statement says that they "decided to sustain his action and to deny an investigation." The president asserted that the Governor of Utah had nothing to do with this matter "directly or indirectly." Abundant evidence to the contrary was secured. In a previous commencement address one of the students had made a very mild suggestion of church influence and the governor wrote to the regents demanding that the professors responsible for allowing such utterances "be curbed in their utterances or relieved of their positions." Of course, it only happened that the men discharged were the ones responsible

4. To sum up: The committee of professors found that the first three charges, even if found true, were not sufficient reasons for discharging the men and that charge four had no basis in fact.

Many of the Mormons have been charging that the students lost their religion and refused to "go on missions."

The Mormons are obliged to pay tithes to the church, taxes to the state, and in addition support some large but inefficient church schools. The church schools must raise their standard or lose students.

It was thought to be cheaper to confiscate this state school and make it in reality a church school. The Mormons reasoned that they were in the majority and could make it what they chose. All but one of the resigning professors signed a statement that it was their belief that these actions were "but the expressions of a general policy of encroachment on our academic rights and duties by *certain interests* (meaning the Mormon church) which are seriously threatening the efficiency of the university."

The Eccles Case

is another interesting development. A little history is necessary to a full understanding of the situation.

In 1890 the Mormon church issued its famous manifesto forbidding polygamy and polygamous living.

In 1896 the Salt Lake Tribune published a long list of names of those

MILLION DOLLAR MORMON HOSPITAL.

charged with having entered into new polygamous relations since the manifesto. Among these names were those of David Eccles and Margaret Geddes. Eccles was the richest man in Utah and Mrs. Geddes a polygamous widow. Eccles demanded that his name be withdrawn and the *Tribune* agreed to withdraw it if he would make affidavit that Mrs. Geddes was not his polygamous wife. This he refused to do after having so promised.

In 1904, during the Smoot investigation, Mrs. Geddes testified in Washington that she was not married though having a child of about seven. She declined to say who was the father of the child.

In 1915 Eccles died, leaving an estate officially appraised at over seven million dollars. No provision was made for Mrs. Geddes or her son. She entered suit for her son Albert on the ground that he was the son of David Eccles. A Mormon judge, jury and attorneys tried the case and decided that Albert was the son of David Eccles and he received a check for $150,000 as his share of the estate.

During the trial, President Joseph F. Smith swore that no one had the authority to perform plural marriage since the manifesto, and that in a few cases where it had been done the offenders had been punished. This was for public consumption outside of Utah and so that their missionaries might peddle it from house to house.

On the other hand Geo. F. Gibbs, private secretary of a bishop in Utah, swore that proceedings had been begun against Mrs. Eccles on the ground of adultery as she would not state who was the father of her child. It was shown that Eccles had vistied the First Presidency, admitted his relations with Mrs. Geddes, and that Gibbs had brought into court a copy of a letter, ordering said bishop to discontinue ecclesiastical proceedings against Mrs. Geddes. The purport of this was to announce to the faithful that the church still stood for polygamy and that those who stood in could still practice it.

President Smith's falsehood is shown by the fact that David Eccles died in good fellowship with his church and that Mrs. Geddes during the preceding year had done "Temple Work." To do this one must be absolutely above the suspicion of the church. To this must be added the fact that the church knew of the marriage and that an Apostle, carrying the authority of the church with him, officiated at this polygamous marriage. This apostle died in good fellowship with his church and eight wives publicly mourned his departure at his funeral. His own son also testified in the Smoot trial that his father, this apostle, had officiated at his (the son's) polygamous marriage since the manifesto.

This case ought to be sufficient to set aside the findings in the Smoot senatorial investigation. Evidence presented from Mormon sources and decided upon by Mormons show that this marriage did take place, that an Apostle officiated, that both President Smith and the Apostle, Senator Smoot, knew of the case when they testified to the contrary under oath. Had they and Mrs. Geddes told the whole truth as they swore to do, the result of the investigation might have been different. Marriner W. Merrill, the Apostle who officiated at Eccles' marriage, and David Eccles are dead and beyond the reach of the law, but President Joseph F. Smith and the Apostolic senator, Reed Smoot, are still alive and amenable for their perjury if the people of the United States have the courage to punish them.

The Temperance Situation

Amid a flourish of trumpets the Legislature of Utah, overwhelmingly Mormon, of course, passed a state-wide prohibition law. This fact was heralded far and near as a credit to the Mormon church. The Mormon Governor, Spry, declined to sign the bill but not until after the Legislature had adjourned so that they were unable to pass it over his veto had they been so minded. It is likely that they did not want to lose the revenue of church and privately owned property rented for saloon purposes, nor the profits from the sale of liquors at the church store, the Z. C. M. I., which sells more liquor than any other house in Utah.

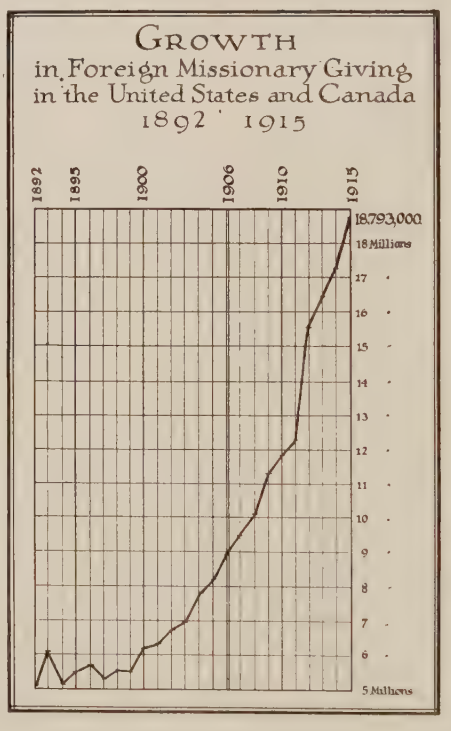
"For ways that are dark and tricks that are"—oh, what is the use?

However, it is encouraging to know that Ex-Senator Frank J. Cannon and his wife have united with the Central Presbyterian Church of Denver.

The Ten Years

Some visible results of invisible forces which have been at work in American Christianity during the last decade.

THE Laymen's Missionary Movemen is ten years old. In 1905, the year before the Movement was organized, the churches of the United States and Canada were giving $8,120,725 for foreign missions. In 1915, they gave $18,793,000, a cumulative gain of a million dollars a year. In other words, the churches are now giving ten millions a year more than they gave in 1906. This is a greater gain in ten years than in the previous hundred years! The increase for home missions has been proportionately as great as for foreign missions and the increase for current expenses at least as great as for home and foreign missions combined.



While the Movement does not claim that its activities have been the only factors involved in the phenomenal growth in missionary gifts, it has had a worthy part in this inspiring result. The weekly offering and the personal every-member canvass have revolutionized the giving of millions of Christians and transformed the financial life of thousands of churches.

The Movement has organized fully 3,000 conferences and conventions attended by at least a million men. Two national campaigns have been conducted in which there was a paid registration of 175,000 delegates. The first national campaign, in 1909-10, closed with a congress in Chicago, the second, in 1915-16, culminated in a similar national congress in Washington, D. C.

MEN AND MISSIONS has been published regularly since 1909, millions of pieces of printed matter have been distributed and a vast amount of publicity has been given the missionary enterprise in connection with the conventions of the Movement.

The Greater Things

Multitudes of men bear witness that the Movement has brought them quickened spiritual life, broadened vision, higher standards of stewardship and service and transformed life purposes.

Thousands of churches have been lifted out of financial bondage, have taken on new hope, have added many to their membership, have adopted worthier programs of action and have achieved inspiring moral and spiritual victories.

Entire communions have been lifted into a position of new world influence and power.

Surely these are results to gladden the heart, to quicken faith and inspire fresh courage and devotion!

Ways That Win

The Unified Missionary Committee

Many agencies are at work in the local church seeking to arouse interest in support of the missionary enterprise. In many cases one society or committee works at cross purpose with another. Very frequently one society or committee is ignorant of the existence of another organization. It would therefore seem wise in every highly organized church to have some central body which would be the clearing-house for all activities.

Experience has shown that a unified missionary committee in the local church will make for efficiency. The committee is composed of representatives of each missionary department of the parish, such as the chairmen of the church benevolence committees, the president of the Sunday-school missionary committee, the missionary head of the young people's society, the presidents of the woman's home and woman's foreign missionary societies, and a member of the brotherhood or other men's organizations. This unites and correlates every parish interest which pertains to the propagation of the gospel at home and abroad.

* * *

SIX STEPS

In the Unification of Local Church Missionary Activities

FREDERICK A. AGAR

The missionary activities in the local church consist of—

(a) Educational work
(b) Direct propagation
(c) Money raising for all benevolences

These three forms of activity are related the one to the other, so all must be considered in united planning.

1. Investigate present conditions in the local field and in the world field.
2. Create a desire for better, more unified conditions by presentation of literature and missionary helps.
3. A plan of procedure must then be presented covering all the needs of the case.
4. The vote to proceed should then be secured from the governing body.
5. A committee to oversee must then be appointed.
6. The committee in action:
   (a) Committee to be representative of all departments and activities of the church;
   One nominated by each department;
   These, with three at large from the church, plus the pastor, constitute the committee.
   (b) Pastor not to be the chairman, but committee to have lay leadership.
   (c) A unified program of education is then mapped out:
   Men's discussion groups
   Women's study groups
   Young People's study groups
   Sunday-school study periods
   Church meetings
   Illustration, information, motion picture, stereopticon, pageants, plays.
   (d) A program of activities:
   Foreign-speaking peoples unevangelized in outlying sections of city or country.
   Institutions, such as hospitals, orphanages, jails, etc.
   Sunday-school scholars
   Surveys of surroundings
   (e) A unified budget
   for all missionary objects to which any part of the church is contributing
   (f) A prompt and proper distribution of all funds, monthly as per the budget items.

The committee appointed by the church after nomination will know all the necessary facts and abilities of the several parts and can wisely distribute the various activities. The *part* will not then act

F. J. MICHEL. HELEN P. PATTON. ALBERT F. MCGARRAH.

SOME MORE CORRESPONDENTS, INCLUDING THE ONLY WOMAN IN THE CASE.

without consent of the *whole*. When the *whole* church acts it will be with co-operation of *every part*.

* * *

A Six Months' Efficiency Campaign

Mr. Albert F. McGarrah reports that the Every Member Canvass Committee of Vance Memorial Presbyterian Church, Wheeling, West Virginia, Rev. J. M. Potts, D.D., pastor, has organized itself into a General Efficiency Committee. It is assisting the pastor to perfect plans for, and to carry into operation, a six months' efficiency campaign to increase to the utmost the attendance and efficiency of the church in all departments. Their campaign opened with a complete community survey from the religious angle, a "Church Boosting Visitation," the first Sunday of October; repeated visits by different teams of men and women to every home in the community where there is a member of church or Sunday-school who is not attending regularly, as well as upon every individual whom there would be any prospect of enlisting for church attendance or for enrolment in any class or department of the Bible-school, especially of the organized classes.

The committee is seeking to increase the enrolment and attendance, and to enlist each member for some definite task, since those who work more and who attend with greater regularity will respond better in the canvass for missions as well as for church support.

* * *

Missionary Reading Circles

The Missionary Committee of the First Presbyterian Church, Indiana, Pa., Rev. J. R. Ziegler, pastor, arranged for sixteen missionary reading circles. The church was divided into sixteen districts and an *average* of over 250 persons, of both sexes and all ages, met weekly, for eight weeks, to listen to one of their group read chapters from interesting missionary volumes. Competent teachers were "scarce" but good readers were plentiful. Scores were thus reached who might have been frightened away by "a class," and the social acquaintance thus developed in each section was both a blessing and an attraction.

How It is Done in One Communion

The General Assembly of the Presbyterian Church has adopted a policy so wise and helpful that it is reproduced herewith.

RECOMMENDATIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

1. That a Church Missionary Committee (or United Committee) be constituted by the Session of each church, representative of the Session and other church organizations, and made responsible for cultivating interest in the entire missionary and benevolent work.

2. That with a view to awakening the intelligent interest of the entire membership, the work and needs of the Presbyterian Boards be systematically presented from the pulpit and otherwise at the times appointed by the General Assembly.

3. That, while seeking to enlist everyone to give regularly, through the weekly envelope, for the whole missionary and benevolent work, as well as for local church support, opportunity be given periodically for supplemental thank-offerings for specific causes.

4. That the entire church join in a united effort to propagate the principles and promote the practice of Christian Stewardship.

Enlisting Tithers

Mr. Bert Wilson, of Kansas City, sends an interesting account of how a church in Missouri started a tithing campaign:—

Forty-four men were organized to carry tithing literature to all the members of the church during an eight-weeks' period. The territory was divided into sections so that each man had only four or five homes to visit. Literature, covering various phases of the subject, was then distributed by these men each Sunday afternoon for eight consecutive weeks. The people of the entire church were thus put into contact with the subject by literature taken personally by these men.

The plan aroused much interest. It increased the regular church attendance, because people were invited to come to church. By the end of the eight weeks about forty tithers were enrolled and the foundation laid for making the church ultimately a tithing church. Of course it will take two or three years to enlist the entire membership but in this way a splendid foundation was laid.

PHILADELPHIA MISSIONARY DISCUSSION GROUP.
LAST MONTH WE URGED THE ORGANIZATION OF GROUPS. HANDS UP! HOW MANY HAVE MADE GOOD?

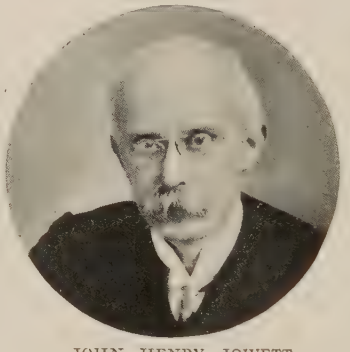
Triumphant Grace

A sermon preached in the Fifth Avenue Presbyterian Church, New York.

John Henry Jowett

"The Holy Spirit witnesseth in every city that bonds and afflictions await me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

BONDS and imprisonments await me." And they are by no means unfamiliar experiences in the apostle's life. This man is never allowed to be at rest. His circumstances are never free from turbulence. We look in vain in this man's life for green pastures, and still waters, and for quiet nooks filled with soft fragrance, where the only sound is the song of birds. This man Paul is always on the hard road, confronted by a hundred brutal antagonisms. If I seek to image the character of his journeyings they recall to my mind a rough and rugged piece of road beyond Engelberg, where you are guided in your goings by dashes of red paint splashed on the outjutting rocks. The Pauline road is a red road and you make your way from one place to another by the crimson marks of his pain and sacrifice.



JOHN HENRY JOWETT.

Just glance along the road, and see if the red emblem is not an almost unbroken line;—Damascus, "They watched day and night to kill me;" Antioch, "They raised persecution against Paul and Barnabas and expelled them out of their coasts;" Iconium, "An assault was made both of the Gentiles and also of the Jews, to use them despitefully and to stone them;" Lystra, "There came thither certain Jews who persuaded the people and they stoned Paul and threw him out of the city, supposing that he had been dead;" Philippi, "And they laid many stripes upon them and cast them into the prison;" Thessalonica, "Certain lewd fellows of the baser sort set all the city in an uproar and assaulted the house;" Berea, "The Jews came thither also and stirred up the people;" Ephesus, "I fought with beasts at Ephesus;" and so on and so on, red splashes right away to Rome!

And then to add to the wonder of it, we are told that this much-oppressed apostle dragged along a body that was weighted with infirmity. At one time he describes his ailment as a thorn in the flesh, the root of deep and constant pain. At another time he pictures his body as an "earthen vessel," so fragile and so easily shivered and broken. And yet again he borrows an image from his own trade and compares his body to a light tent, a very flimsy structure in the time of storm.

But, after all, how much that frail body got through, and how much it endured! I suppose he made most of his long journeys on foot. He was exposed to all the hardships of an exacting climate—the bitter cold of the nights, "in cold and nakedness," and the enervating heat of the plains. Once he was stoned. Three times he was beaten with rods. Five times he was flogged with Roman thongs. "In fastings often, in hunger and thirst." And yet this sick man, so ailing, so afflicted, so exposed, so buffeted by the messenger of Satan, went about for a

whole generation as the ambassador of redeeming grace. And now at the dawn of a second generation he is still on the same hard road, stepping out with courage, "Knowing nothing of the things which shall befall me save that the Holy Ghost witnesseth in every city that bonds and imprisonments await me," and that the blood-red experiences will continue to be his to the very end of the way. What a road! Yes, and what a traveler! What a commission! Yes, and what a glorious apostle of the faith!

Now how did he face it all? In what mood and spirit did he march along his road and meet these multiplied antagonisms? What had he at the back of him? What had he at the heart of him? Well, first of all, there was behind him the vitalizing energy of a tremendous experience. Something happened to him on the way to Damascus, and his being was regenerated and his world was transformed. He had this secret of Damascus within him when he faced Jerusalem and Rome. That stupendous happening entirely changed the perspective of his life, just as the volcanic emergence of some majestic mountain would alter the contour of a country.

The Spirit of Paul

How does he describe the experience that was so momentous? He returns to it again and again and with many varying forms of expression. Let us hear him describe it. "I was apprehended by Christ Jesus!" It is an intensely vivid and picturesque word, and is used elsewhere of a traveler being overtaken by a robber on a lonely road. The Lord Jesus laid his hand on this man suddenly, with the grip and seizure of complete possession. His Saviour had overtaken him on the road, and from that startling moment He had never let him go.

Let us hear him again as he describes his experience. "He was seen of me also!" That is to say, he had looked upon his Saviour with the wide-open eyes of a little child, in the gaze of an overwhelming surpise. Hear him again: "Have not I seen Jesus Christ our Lord?" The word is a little more intimate than the last word, and denotes a clearer discernment as though the great Lord were drawing nearer to his humble door, and even now had his hand upon the latch.

And now hear him again: "I live; yet not I, Christ liveth in me!" The latch has now been lifted and the Saviour has entered in. This man's life has become the temple of Christ's indwelling presence, and the breath of the Lord is the very atmosphere of the holy place.

And hear him yet once more:—"For me to live is Christ!" Not that his individuality has been destroyed, but his life is surrendered to Christ and at once returned to him every moment, sealed and steeped in the consecrated spirit of his Lord. And all that tremendous experience lies behind and within him as he breasts the difficulties of the crowded road. It is not the old Saul who now faces the threats of Jerusalem and the stones of Lystra and the corruptions of Corinth and Rome. It is the old Saul seized and entered and possessed by the Lord Jesus Christ,—literally a whole heaven of difference; it is Saul made over again. It is Paul, a new creation in Christ.

"I Am Debtor"

Can we say anything else about the mood in which this man met his stern antagonisms and faced the barriers of closed doors? Yes, we can say that he met them in the profound consciousness of an immeasurable obligation. He had been set free and now his very freedom bound him to be a witness of the Saviour who had delivered him. He had been led into the inheritance of grace, and now he yearned that every child of God should share the same glorious estate. His spiritual riches made him the debtor of everybody who was spiritually poor. And so he went about, looking into the eyes of all his fellow-men, and feeling himself a debtor to everybody who had not yet found the Lord. He was always trying to give away what the Lord had given to him, but he could never overtake and discharge the debt. The more he gave away the more he received, until the very weight of the glory gloriously burdened him with endless obligation. "Necessity is laid upon me; yea," he cries, "woe is unto me if I preach not the gospel!" But that is not he obligation which belongs

to grievous bondage; it is the holy necessity born of spacious freedom. This man is the bond-slave of the love that redeemed him. "The love of Christ constraineth me!" It was thus he faced every antagonism; it was thus he knocked at every closed door; as free and yet bound; as sharer of the unsearchable riches of Christ and yet in debt to everybody.

And, my brethren, great lovers of this kind, swayed by mighty constraints, are not going to turn back when thorns are in the way, or when Apollyon straddles across the road, or when a lion leaps out of the thicket, or when a door remains obstinately closed even when they have continued knocking through the dark watches of a long and tedious night! "None of these things move me," cries this heavily indebted lover of the Lord. "None of these things move me! And I set no value upon my life as compared with the joy of finishing my course and of completing the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Such was the great mood and such the great spirit in which this great apostle marched along his heavy road.

Paul's Mission

And now I am ready to ask a further question. What did the apostle conceive to be his mission along this road? It was a mission which overwhelming antagonisms were unable to turn aside. And this is how he describes it: "To testify the gospel of the grace of God." This man with his Damascus secret of a personal spiritual revolution, and with his priceless treasures of personal experimental fellowship with the Lord, and with a sense of indebtedness which no amount of service could ever discharge, faced all the needs and hostilities of the world with the gospel of redeeming grace. He went to Ephesus, that home of mixed superstitions, with the gospel of the grace of God; and he went to Corinth, that center of polished materialism, with the gospel of the grace of God; and he went to Rome, that seat of hard imperialism, with the gospel of the grace of God. Everywhere he went, traversing mountain roads and trudging sultry plains, and crossing wide seas, carrying the tidings of redeeming grace.

The Meaning of Grace

And what does he mean by grace? Every Pauline student knows the extraordinarily wonderful and almost indefinable wealth of the apostolic conception of grace. It was far and away the biggest thing he knew, immeasurably surpassing the thought of his largest dreams. Look through his letters, and you will find him picking out other big things,—yea, verily, big enough,—and then ranging them side by side with the bigger thing until the small thing is almost eclipsed. He lays hold of the guilt of the race, and places it before us in all its big and frowning menace, and when we are overwhelmed by its tyrannical bonds he testifies to the gospel of the grace of God—and lo! the guilt is dissolved in the grace as the grip of frost and ice is loosened in the genial warmth of the spring. "We have forgiveness through the riches of his grace."

He lays hold of the sin of the race,—and who can portray the manifold forms of sin with more utter perception than the apostle Paul? And when it stretches around us in all its black presumptuous sovereignty, he testifies the gospel of the grace which can overthrow its proud control. "Where sin abounded grace did much more abound." It is like the glorious fulness of ocean floods receiving into their unfathomable grave the sewage and the gathered pollution of some vast city. "Where sin abounded grace did much more abound."

He lays hold of the discords of the race, — the jars and jealousies, — the clashes and divisions, all the racial antipathies and hatreds. And when we are just appalled by the savage severity of the alienations, he testifies the gospel of the grace of God which can "break down the middle wall of partition" and bring the sundered peoples into clean and vital union, into sweet and fluid fellowships, and into heavenly harmonies where the morning stars shall sing together and all the sons of God shall shout for joy. The racial alienations are tremendous, but God's healing grace is mightier still.

He looks out upon the sorrows of the race, stretching on every side like a dark and bitter marsh, and then he testifies the gospel of the grace of God which can sweeten the salty waste, and transform it into a healthy soil in which innumerable graces can grow, even all the fruits and flowers of the spirit. I can not even begin to tell you what the apostle says grace can do with human woe. Grace brings to the sorrowing the bread of endurance; we are "strengthened in the grace that is in Christ Jesus." Grace brings to the sorrowing the light of the coming dawn; we have good hope through grace." Nay, in the very heart of sorrow grace unseals the springs of praise; "Singing with grace in your hearts unto the Lord!" In every way, to this man Paul, the grace of God is bigger than all the biggest things that roam about this sin-cursed earth. The grace of God is bigger than all our hungers and all our wants. Do you wonder that with such a faith and with such an experience, the apostle ran eagerly and impatiently everywhere to make his tidings known?

Now, that is how the early apostolic church faced the appalling things of its own world. The apostles held their own secret of personal emancipation. They felt the driving power of the Lord's constraining love. They believed in the overflowing adequacy of redeeming grace. "My grace is sufficient for thee!" And when they met with obstacles they almost rejoiced in the difficulties because they would reveal the marvelous power of the risen Lord. "None of these things move me. I set no value upon my life as compared with the joy of finishing my course, and of completing the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

How About the Modern Church?

My brethren, how is it with the apostle's successors? How is it with the Church and disciples of our own city? We are living in fierce and turbulent times. The floods are out. The roads are broken up. Venerable things are falling. The lovely flowers in our gardens are being trampled into mud and slime. "Ye shall hear of wars and rumors of wars. Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places . . . There shall be great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be." All this is upon us. How are we facing it? Are we moved from our standing? Are we holding our lives dear unto ourselves? Or are we gloriously able, in the deep eternal verities of our spiritual experiences, to regard the apostle Paul as our intimate companion and kinsman in the Lord? Have we had some stupendous Damascus experience in our lives, which remains there in the background, like some unchanging Matterhorn when chalets are crumbling and when the flowers are withering in the fall? Have we been apprehended by Christ Jesus? Then we feel the crowding constraints of his wonderful love. Then, verily, we can never be daunted, even though the world is filled with awful change. "God is our refuge and strength. . . . Therefore will we not fear, though the earth be removed and though the mountains be shaken in the heart of the seas."

We have the gospel of the grace of God. "The river of God is full of water." We have the unsearchable riches of the same grace with which the apostle Paul entered Corinth and Rome, and with that same grace we can meet the needs of New York and London, of Peking and Calcutta, of Paris and Berlin. That grace is all-sufficient, and it is our privilege to carry its tidings and to exemplify its power. Look around on the home lands, in this country and in Europe. What huge needs confront us, and in what huge varieties! What gaping hunger abounds! And what manifold forms of moral and spiritual bondage! There are men and women who have utterly lost their spiritual bearings in the happenings of the last two years. A dense fog has fallen around them. It clings close to their ground. The inviting outlook has been blotted out, the old familiar road is lost, and they are stumbling along like travelers who have been overtaken by the night. And it is the ministry of the Church of Christ to testify to these staggering souls the gospel of the grace of God.

A New Anchorage

And there are those who have just begun to find their spiritual bearings in the happenings of the last two years. Three years ago they were living in a world which was little larger than a cave. Their horizon was built of material walls, constituted of material wealth, and transient ambition and carnal delights. And now the walls are cracking, and through the shattering convulsions of tragedy and calamity they are having their first startling glimpses of a nobler and larger world.

The World Call

I look still further afield upon the towering needs of our day, and I see the enormous task of lifting up and re-establishing our fallen and shattered ideals. It will not be easy when this war is over to rebuild our broken homes. It will be more difficult to restore our ruined churches. But it will be an infinitely harder task to reconstruct our smashed ideals,—to reconstruct our conception of the undivided body of the holy catholic Church, to refurnish the mind with the visions of human brotherhood, and righteous goodwill, and divine and fruitful peace, and to establish again in the purposes of men the sacred possibilities in Christ Jesus of liberty, equality and fraternity. That is one of the hardest and most urgent of our necessities. But in God's holy grace, and in Christ Jesus, Who brought to us both grace and truth, even this tremendous task can be accomplished.

And there are all these social and industrial problems, so immense and so manifold, already clamoring in our streets, and before we know it they will be hammering at our doors. And behind and beneath all the tasks and necessities which I have mentioned, as the common basis in which most of them are rooted, and from which they receive their only adequate interpretation, there is our modern sin spreading through the nations like a sour soil, the bed and groundwork of all our deepest woes. My brethren, are we daunted? Do these things move us from our standing? Why should we flinch? The immensity of our task is only the index of our resources. "Where sin abounds grace doth much more abound." Our antagonisms are only the measure of our opportunities. "My grace is sufficient for thee."

The people are everywhere calling for the full satisfaction of the holy grace of God. They are calling in their hungers and deprivations. They are calling in their emptiness and unrest. They are calling in their shallow sleep. They are calling in their awakening. Everywhere the sons of men are opening their eyes; what shall they see? Four hundred millions in China are awakening! Confucianism is hanging out new banners, but it has lost its spiritual control. The Chinese mind is emptying; who shall fill it? In India the cultured student is out and about on the open road, in quest of spiritual satisfaction, while fifty millions of outcastes are hungrily craving the bread of life and peace. In Africa Mohammedanism is marching faster than Christianity! Is it that there is more urgency in her message which makes her swifter in her flight? Mohammedanism has no big vision, she has no large standing, she has no conquest over men, she has no secret of healthy progress. Everywhere the African is calling for the gospel of redeeming grace.

And, my brethren, I hear the call over all the vast spaces of the world where the name of Jesus is not yet known. I hear it from immense areas in Mongolia, and from Thibet, and from Afghanistan, and from Bokhara, and from huge regions in Africa, where the voice of Him that bringeth glad tidings has never yet been heard.

Yes, indeed, the world is everywhere calling for Christ. It is calling in its delusions. It is calling in its weariness and sin. How fares it with the Church? Is she thrilling to the call? Is she moved only to fear? Is she staggering in unbelief? Or is she leaping forward in the inspiration of her quenchless hope? Men and women, the Lord Jesus Christ is alive! His grace is still abounding! Our resources are all-sufficient! We are not the first to face a difficult road, and the children of faith have always been justified in their most audacious ventures. "O Zion, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."

The Decisive Decade of Missions

As a fitting anniversary message to men from the first General Secretary of the Movement we select the following from his book, "Missions and Leadership"

J. Campbell White

THE Great Commission is the only commission. The Church has no other business. The world-field is the only field. Anything less is inadequate as the field of Christ or of his Church or of any disciple of his. The law of Christianity is propagate or deteriorate; expand or perish.

The first work and the chief work of the whole Church is to give the gospel to the whole world. "The world is redeemed, but it does not know it." And it never will know until the Church publishes the good news everywhere through living witnesses. Christ will never change his plan. He will wait until his followers fulfil his expectations. "This gospel of the Kingdom shall be preached in the whole world, for a testimony unto all the nations; and then shall the end come." Matt. 24: 14.

The one great event toward which all history is unfolding and upon which all the universe is waiting is the world-wide propagation of the Christian evangel. The Steel Trust and the Standard Oil Company and all other aggregations of capital and all human governments are but as children's toys compared with the infinite significance of the eternal Kingdom which Jesus Christ is founding in the hearts of his disciples.

The Church of our day is well able to carry out literally the marching orders of her Lord and preach the gospel to every creature. The world is open, accessible and responsive. The Church has workers and funds in superabundance for the accomplishment of the task. The promise of Christ's presence with his ambassadors is absolute. There is no power on earth or in hell that could withstand an obedient Church in its speedy occupation and evangelization of the world.

We are living now at the cross-roads of human history. "The next ten years," declared the World Missionary Conference at Edinburgh in 1910, "may be of more critical importance in determining the spiritual evolution of mankind, than many centuries of ordinary experience." Not only could many millions of converts be won for Christ in this decisive decade of Christian misions, but the tide can be turned toward Christ in whole nations, and in some entire non-Christian systems of religion, if the present opportunity is seized and used.

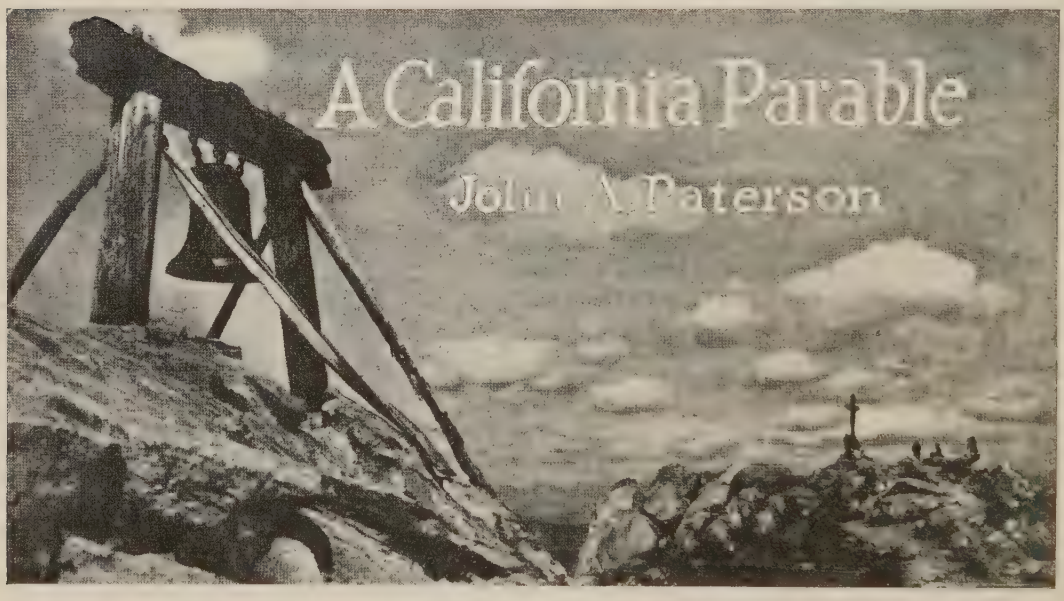
And if this world-program of Christianity is carried out, it will bring such enrichment to the churches of Christian lands as can never come in any other way. The resources of God are promised in their fulness only to those who undertake the program of God in its wholeness. The chief reason why the Apostolic Church was so successful was that it started out to fill the world with the good news of the Saviour. They experienced the fulfilment of the promise, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1: 8. But no one can have the fulfilment of the promise unless he undertakes the corresponding task.

Judaism failed nationally because it failed universally. Any nation will fail sooner or later unless it fulfills its mission to mankind. President Wilson truly says that the mission of the nation is the service of the race. Selfishness and self-centeredness in a nation, no less than in an individual, will lead inevitably to decline and ruin. The only chance that any nation has of perpetuity is that it fulfill its destiny as a constructive factor in world-progress.

Never before in human history have such vast populations been in a state of rapid evolution,—educational, industrial, social and spiritual,—as at this hour. Three-quarters of humanity is in unrest.

When nations are in transition is the time to give them impulse in the right direction. It is impossible to switch a motionless engine, but one that is moving may readily be directed.

If missions had done nothing else they would have been justified many-fold by the demonstration that they have provided on a world-scale of the absolute sufficiency of Christ to meet all human need. He has taken hold of humanity at its lowest and at its worst in every section of the world and has transformed it by his matchless power. Many of the outcastes in India have been so lifted up and transformed by Christ that even the Brahmans now sit at their feet and hear the words of heavenly wisdom from their lips. The only thing that is now necessary to the world-wide planting of the Christian Church and the universal preaching of the gospel in our day is sacrificial obedience on the part of the followers of Christ. In comparison with the infinite importance and eternal results of this divinely appointed task, nothing else greatly matters.



IN July I visited the Rev. Dr. W. A. Hunter, of Riverside, California, formerly the pastor of Erskine Church, Toronto, and while there an incident occurred which produced on me a strong impression, and clarified a lesson that I venture to think every Christian man should take to himself.

At Riverside there is lifted to the beautiful California sky a mountain of modest proportions called Rubidoux Heights. Upon its summit there was erected many years ago a giant cross as a monument to Fra Junipera Serra, founder of the first Californian mission. On one side about 200 yards across the rock, there is a bell, swung many years ago, but which has lost its tongue. On the other side, about 300 yards from the cross, there is another bell of evident antiquity, mounted on a framework, but which possesses a tongue. Every morning at 7 o'clock from the pure love of exercise, a gentleman living at Riverside, a Canadian by birth, walks up the height by a pathway, to him clearly defined, and peals out seven strokes which go shrilling and swelling through the city that lies at its foot.

I had formed one of a pleasant party who drove in a motor car, by a circuitous

and zigzag course for some miles, up to see the cross, and view from the summit the beautiful country with its fragrant orange groves, and stately palms, and great acacias "with multitudinous leaves," and tall magnolias, and goodly eucalypti; verily it was the modern garden of the Hesperides which spread itself so beautifully in the gloaming under the crimson west, "the death-bed of a day." It was indeed a sight that would have delighted the artistic sense of a Turner and set a poet to strike a tuneful lyre. At the summit, and on the plateau round the cross, I was told that a large concourse of about 10,000 people, of all religious denominations and cults (and there are many) from all parts of the country, assemble every Easter morning to welcome the golden sun as he rises from the blossoming east, and to send out their voices in Easter melodies, in honor of the Christ that rose from darkness and gives us light.

The Two Paths

Next day, having Celtic blood in me and imbued with the excelsior spirit, I sought to go afoot and climb that height and see this bell which every morning sent out its seven tones. Somehow I missed the path, and in the many turns I lost sight of the bell altogether, and wandered about aimlessly, but at last I reached a spot where I saw the giant cross, and then followed a path, and reached the plateau round the cross to which I had driven the evening before. There I was in full view of both bells—the tongueless, silent one, and the tongue-full, eloquent one. I found a path across the rocks to each, first visiting the silent one where in the warm morning sun I found a pleasant shade under the rock. I passed back to the cross, and further onwards to the bell that spoke to the people of the city, down the path which I then discovered, to the haunts of the busy world beneath. It was a morning and an experience long to be remembered.

These wanderings I went through quite unintentionally and at first saw no meaning nor lesson in them. I was all alone, but "never less alone than when alone," and out of it all came a lesson which must come some day with the Christian experience of the sons and daughters of men. Here to my mind is the interpretation of my parable: The significance of the cross needs no comment. The tongue-less bell is the Christian experience where one strives to express himself in some way but can not. The tongue-full bell is that time in a Christian's life when he finds utterance for a message either by word or work or life. The passage down from the mountain of meditation to the world below signifies that in the midst of all our striving to sound the bell to help others, we have our work to do, and we cannot separate work from worship—for both are divine.

What Meaneth This?

The lesson is clear. We may seek to send out a message to others, but we may miss that way and find a better way, and reach the foot of the cross, and we must go there, or be led there first, before we can point out the way to others. We reach the foot of the cross, and we then seek to help others, but can not yet for we get to the tongue-less bell and are silent. We go to the cross again, and are led to the tongue-full bell, we speak out by word or work or life, and then the busy world which we must be in, but need not be of, calls us; for as Milton has it—"Man hath his daily work of body or mind appointed." Moreover, the way to the cross and to the bell is often winding and rough and hard, although it need not be, but our own gravitating imperfections make it so. But having reached the cross the pathway to each bell was easy and clear. It is recorded that even the great Dr. Chalmers preached for some years before he had the vision. He reached the bell instead of the cross first, and his message lacked the quality of true eloquence.

I am a Protestant, but I often feel that we do not use symbolism enough and in that way lose some power. That Rubidoux Heights cross speaks its own message to the busy men and women in the city below who lift up their eyes to it. The age-long message still stands and thrills the world—"And I, if I be lifted up, will draw all men unto me."

Finding the American Layman

W. A. R. Goodwin

THE most signficant discovery in the recent development of the Church has been the finding of the layman. He has found himself and he has been discovered by the Church. In this discovery lie the hope and promise of a great spiritual democracy. The age of priestcraft has forever gone. The layman has come to stay. With a new-born consciousness of personal responsibility, with a new-born vision of his duty with reference to the mission of the Church, with a new-born realization of his own inherent priestly, prophetic and kingly qualities as a son of God, and as a joint-heir with Christ of the gifts of God, he stands to-day asking as never before, "Lord, what wilt thou have me do?" He thinks he is hearing the answer of his Lord in the cry of the world's need. He is convinced that the call to service and to co-operation is the call of the Father. He is offering himself for this service. He is saying, "Here am I. Send me."

"The Church Enchained" is the striking title of a book which The Continent characterized as "strenuous," "polite," "pungent." E. P. Dutton & Co., of New York, are the publishers. The author of the book, the Rev. W. A. R. Goodwin of Rochester, N. Y., is a conspicuous illustration of that growing number of men who are introducing the spirit and methods of the Laymen's Missionary Movement into their churches. The extracts from the book given on this page are a message peculiarly appropriate for this Anniversary number.

In connection with student association work, and the missionary volunteer work, and the Laymen's Missionary Movement and the Federation of Churches, and social settlement work and co-operative endeavor for religious education, and on charity organization boards, and Y. M. C. A. directorates and in countless other forms of united Christian service, the laymen of our various and divided communions are coming to know and respect one another. They are finding in one common faith, in one common Lord and Master, a practical basis and inspiration for corporate service. They are asking why they can not engage in corporate communion in search of closer bonds of unity with Christ and one another.

There are other and far more significant movements looking to practical Christian co-operation which are welling up in the minds of thinking laymen, and they are talking to their ministers.

It is, however, significant that the call which has aroused the laity of the Episcopal Church in the United States to the large measure of their sense of responsibility for helping to fulfil the mission of the Church, as recently manifested, is a call that has come to them, in large measure, from outside this Church.

The clear, definite call to world evangelization; the practical and potent appeal of the Laymen's Missionary organization, voiced through conventions held all over America, and expressed through the every-member-canvass idea, which originated in this organization, which has revolutionized the spiritual and financial life of thousands of churches, which has aroused and enlisted the co-operation of the laity of the Church to an extent which we should gladly recognize and accord to the spirit and desire of their co-operative endeavors to extend the Kingdom of Christ. The Church trained the spirit in the laity which makes the response, and by her spiritual ministration trained the will to respond. The call, however, which is to-day inspiring thousands of laymen in this Church to make response is the call of Christ through agencies originating outside her fold.

The Cry of Armenia

James L. Barton

So much has been printed with reference to the situation of the Armenians who were in Turkey at the outbreak of the war that it seems as if everybody must know and feel the terrible blow that has come to one of the most ancient and honorable races of history. And yet, in these days of general distress and sorrow it is easy to forget. The American Committee on Armenian and Syrian Relief has received recently extended reports from the entire field where relief is being distributed. The quarter of a million refugees who were so fortunate as to escape into Russia and Persia, are being fairly well cared for through the close co-operation of the British Relief Committee and the American committee. The distributing agents in the field have acted in closest co-operation so that there has been no waste of effort or money and the Russian Government has also co-operated most helpfully.

The situation in Turkey presents few encouraging features. The Relief Committee, with headquarters in Constantinople, has reached forty-one different places within the Empire and has distributed more than a half-million dollars in the form of food and clothing for the nearly one million refugees who were scattered throughout Turkey, but especially in Northern Syria. Reports have recently come to the Relief Committee through official sources from distributors in the field announcing the awful condition of the refugees in Aleppo and eastward. The last reports indicated that there was danger that the Armenians of Aleppo would be sent afield in the same way that tens of thousands have been deported from their homes in other sections.

The American Relief Committee in co-operation with the National Red Cross has secured permission through the United States Embassy at Constantinople to import and distribute food supplies from Beirut as a center, the general distribution of the supplies to be in the hands of the Red Cross agents. These two powerful organizations are now uniting in their appeal for funds and also in formulating detailed plans for securing transportation and distribution of the supplies to the destitute thousands of men, women and children in that region.

A cablegram was sent to Egypt to ascertain if wheat and rice could be secured there. An unfavorable reply has just been received. Application was made to the United States Government to detail one of its fastest colliers to carry supplies. This request was granted. The collier will be filled in New York and sent under supervision by the quickest possible route to Beirut for immediate assistance. There are many details yet to be wrought out, but these plans seem to be working admirably and the committee has back of it the entire Department of State at Washington. There will be needed at once not less than $500,000 properly to load this ship and equip it. It is expected that that sum will be secured: it must be forthcoming as soon as the ship is ready in New York to receive the cargo. Wheat and rice will undoubtedly be the staple cargo with other things to meet the immediate requirements of a people absolutely destitute.

The story that comes of the suffering in Northern Syria is beyond belief; in fact these reports can not be printed in full as written by eye-witnesses because they would not be believed by the general public in this country. The statement of facts must be edited in order not to injure the cause that they would serve.

The impression that has gone out that the atrocities have ceased unfortunately is not substantiated by the reports that now come. The officials have been very adroit in screening from public view their acts of atrocity as refugees have been moved from place to place under most harrowing conditions and frequently put into a position where food and water could not be obtained, with the evident purpose of causing their destruction.

As soon as permission is given at least $5,000,000 will be required to repatriate the scattered Armenians and put them upon a self-supporting basis in their ruined and desolate homes. All of America's gift for relief is but a bagatelle in the face of its unprecedented prosperity and of the awful cry of distress that comes up from crushed and bleeding Armenians.

When this magazine reaches its readers the special relief days set apart by President Wilson will be over, but it is not too late to help. The need will continue for many months and all who read these lines are urged once more to render assistance to the limit of their ability. Send contributions to Charles R. Crane, 70 Fifth Avenue, New York. It is a time for sacrificial gifts and not the mere offering of a pittance, and we trust that there will be a universal reply prompted by the human impulse to save a stricken people and to respond to a cry of distress coming up from broken hearts.

* * *

America! Armenia Calls to Thee

DIANA AGABEG APCAR

Between the mighty and one of strength bereft,
God stands for succor and for help;
From East to West God rules.
Oh! Land of the West, where the people rule,
Perchance God bids thee haste to help
That Land of the East where horrors rule.
Oh! Land of the West; Oh! land of the free,
America! Armenia calls to thee.

Kaiser, and King, and Tsar: my children slain:
My rivers red with blood;
My plains and hillsides desolate.
Oh! Land of the West, where the people rule,
God will, thy flag shall carry peace
To the Land of the East where horrors rule.
Oh! Land of the West, Oh! land of the free,
America! Armenia calls to thee.

ACTIVITIES IN THE FIELD

Stirring events that have transpired or are to happen during November.

County Conventions

THE first two county conventions in the winter schedule have now been held, the first one at Washington Court House, Ohio, October 8-10, and the second at Rutland, Vt., October 15-17. The program at both conventions was under the direction of Fred B. Fisher, general secretary of the Movement.

At Washington Court House no registration fee was charged, the local committee having raised money for expenses in advance.

On Sunday the members of the team spoke in the churches of the town while the churches throughout the county were visited by pastors and laymen from the county seat.

The organized Bible-class movement is very strong in that county and to nearly all the classes the missionary message was given on that Sunday.

Sunday evening two union meetings were held, one for women and one for men. The Monday morning session was especially for ministers. Mr. J. Campbell White and Mr. Fisher spoke on Monday and Tuesday mornings to the students of the town in the high-school auditorium. A dinner for men was held on Monday night. One of the special features was the conducting of a four-session normal missionary discussion group by F. L. Rosemond of Cambridge, Ohio.

The Rutland County Convention was a very great success. Seven hundred and sixty-five men were registered, fully one-third of them from the churches outside of Rutland. The Sunday afternoon mass meeting was attended by more than seven hundred.

There are sixty-five churches in the county, thirty-eight of which were represented at the convention. The registrations of the leading communions were Congregationalists, 331; Baptists, 170; Methodists, 136; Episcopalians, 53. The largest registration from any single congregation was from the Congregational Church in Rutland, 212, the Baptist Church in Rutland being second with 118.

Those who participated in the program besides Mr. Fisher and Mr. Doughty, secretaries of the Laymen's Missionary Movement, were F. E. Ehrgood of Syracuse, member of the Billy Sunday Business Men's Club of Syracuse; Howard Whitmore, a member of the committee on General Missions of the Diocese of Massachusetts; Bishop Burt of the Methodist Church; Hubert C. Herring and P. H. J. Lerrigo, missionary secretaries. Two men who have been especially successful in the country church spoke on "How to Make the Country Church Effective." Two missionaries, L. W. B. Jackman from Assam and Clarence D. Ussher of Van, Turkey, spoke from the standpoint of the field.

A carefully-thought-out program of activity was adopted by the convention. The executive committee met the day after the convention closed to plan for the carrying out of this program.

The sessions from first to last were full of enthusiasm and an earnest spirit of determination to carry out the program proposed.

There is no doubt that this convention will mark a new era in the religious life of many of the churches of Rutland County.

Decennial Dinners

During November decennial dinners will be held in the following places:—

November 6--Chicago, Ill.
November 13--Manchester, N. H.
November 14—Concord, N. H.
November 15--Burlington, Vt.
November 16--Worcester, Mass.
November 16--New York.
November 17--Providence, R. I.
November 23--Milwaukee, Wis.
November 24--Detroit, Mich.

Anniversary in New York

The event of national interest in this connection will be the celebration of the tenth anniversary of the Movement in New York City. A meeting for prayer has been called for 3 P. M., November 15th, in the chapel of the Fifth Avenue Presbyterian Church. This is the same date and hour of the meeting at which steps were taken for the launching of the Laymen's Missionary Movement. The suggestion has been made that as far as practicable the churches in Greater New York give the prayer meeting on Wednesday evening, November 15th, to the consideration of Christian work by and for laymen, and that special prayer be offered for laymen and for the Movement. The concluding feature of the celebration in New York will be a missionary dinner at the Hotel Astor on the evening of November 16th at which addresses will be given by William B. Millar, general secretary of the Movement, J. Campbell White and Robert E. Speer.

Pennsylvania State Convention

The first one of the great denominational conventions for the season will be held at Harrisburg, Pa., November 20-22. This is a state convention of Methodist men. Great interest in this gathering is being aroused throughout the state. A notable program is being arranged and the convention will no doubt profoundly influence the Methodist churches of Pennsylvania.

Ministers' Council in Ohio

Another event of great interest in the field activities of the Movement during the month of November will be the Ministers' Council at Lima, Ohio, November 13-15. A very strong program is being arranged and there is deep and wide-spread interest in the meetings in the territory covered by the council. Similar gatherings are being arranged for in other parts of the country later in the season.

Missiongrams

As an illustration of how large a part one missionary may have in increasing the membership of the church, it is reported that the Rev. Wilbur C. Swearer, who died recently after fifteen years in Korea, personally organized three hundred churches and received sixteen thousand people into the church.

❖

It is stated that the members of the churches in Hawaii give on an average from sixteen to eighteen dollars a year to the church. This is a very much higher average than that reached by a majority of the church members in the United States.

❖

The *Record of Christian Work* says that the Baptist church at Macao has just received into its membership Mrs. Sun Yat Sen, the wife of the well-known Chinese reformer. Mrs. Sun was baptized in the sea not far from the spot where, one hundred years ago, Robert Morrison baptized the first Protestant convert in China.

❖

An extraordinary service has been rendered the inhabitants of Syria by the Presbyterian Board of Foreign Missions in transmitting funds from Syrians in America to relieve the distress of friends in the home country. Over $1,100,000 has been handled by this one agency, thus ministering to thousands in deep need of assistance.

❖

Dr. D. M. Thom, the famous medical missionary who died recently at Mardin, Turkey, in forty years treated four hundred thousand patients.

❖

The *Philippine Christian Advocate* states that the amount deposited in Russian savings banks during January of this year exceeded that of the same month last year by sixty million dollars. Evidently the war has not yet impoverished the Russian people.

The China Continuation Committee has suggested that a week of special evangelistic meetings be held throughout China, January 28-February 4. Every member of the Church is asked to take part so that the evangelistic responsibility of the whole Church may be emphasized. The plan is perhaps the most comprehensive yet outlined in China to call out the lay forces of the various churches and to give them a definite task.

❖

The awarding to an American concern of a contract for railroad construction in China, calling for the expenditure of nearly one hundred millions of dollars, was announced a few days ago. It is expected that about two thousand miles of railroad will be built with this money.

❖

Christian laymen in Japan have carried through several large projects in recent years which have attracted the attention of the Christian world. The expenses of the wide-spread newspaper discussion of Christianity, which reached six million readers daily in the interest of the national evangelistic campaign last year, was financed by one man, Baron Morimura. This same earnest Christian layman has recently given a sum, the equivalent of $100,000, to found a chair of Christianity in the Imperial University at Tokyo.

❖

The Lutheran churches in America have organized a Pan-Lutheran Society for mission work in Latin America, with Rev. J. C. Kunzmann, D. D., president, Rev. Charles L. Fry, D. D., recording secretary, Rev. S. D. Daugherty, D.D., corresponding secretary, and Mr. J. H. Brandt, treasurer. Much interest in Latin lands is being aroused. The first volunteer for the field is Rev. Ephraim Ceder, pastor of the Swedish Augustana congregation at Haxtum, Colorado. He will shortly depart for Buenos Aires where he will establish headquarters for the Pan-Lutheran Society.

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

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Who's Who this Month

CHARLES E. JEFFERSON, pastor of the Broadway Tabernacle, New York City.

❖

WILLIAM HOWARD TAFT, former president of the United States, now professor in Yale University and president of the League to Enforce Peace.

❖

ISAAC TAYLOR HEADLAND, for some years teacher in Peking University, now professor of Missions at Mt. Union-Scio College.

❖

E. W. FRITCHLEY, an architect and builder of kings' palaces, from Bombay, India.

❖

CHARLES DuBOIS HURREY, secretary of the Committee on Friendly Relations Among Foreign Students.

❖

GERRIT VERKUYL, superintendent of Presbyterian Home Missions for Wisconsin.

❖

FRANK W. HAROLD, publicity secretary of the Army and Navy Young Men's Christian Association.

❖

ARTHUR DEERING CALL, secretary American Peace Society.

❖

GEORGE HEBER JONES, a former missionary in Korea, now Editorial Secretary, Board of Foreign Missions, Methodist Episcopal Church.

America Responds to the Call of Armenia and Syria

UNITED STATES NAVY
COLLIER
U.S. CHRISTMAS SHIP
American Committee for Armenian and Syrian Relief
70 Fifth Avenue, New York City
PHOTO COPYRIGHT INTERNATIONAL FILM SERVICE, INC.

A Cargo of Food for Starving Multitudes

(*See Article on page* 124)